

NOTES ON NEW BOOKS.

This is a very able work, and as timely as it is able. More than fifty years ago that greatest of modern pulpit orators, ROBT. HALL, observing his celebrated sermon on infidelity by which he as the Christian Ministry is established for the instruction of men throughout every age in truth and holiness, it must adapt itself to the ever-shifting scenes of the moral world, and stand ready to repel the attacks of impiety and error, under whatever form they may appear. And yet, in other of his matchless orations, this same divine has left his indignant protest against a disposition manifested by some to be perpetually mooting the evidences of Christianity. Archbishop Whately has said that there is a probability in favor of any institution which has been of ancient establishment in society; there is an ancient presumption that it has a foundation in truth. Right, else it would have been long ago exploded. Without attempting to push this doctrine too far, (and it may be used to prove too much, and therefore fall to the ground,) we think it may be safely applied to the institution of christianity. If the truth of christianity has not been vindicated by the assaults of time, that wisest of powers, according to the old Greek philosopher, because it reveals all things, we are at a loss to know what new ordeal is still necessary in order to confirm the pretensions of a system which has thus far maintained itself unimpaired and unharmed. Is the church has been, as Hall compares her, like the burning bush beheld by Moses in the land of Midian, encompassed by flames but still unconsumed, is it not that the church, like the bush, has had the radiant and awful Shekinas ever resting upon her? And if the floods have not yet prevailed against her, is it not because she is founded upon a rock, while her Head, as an old Puritan quaintly expresses it, has entered within the veil, and must therefore be ever above the water?

But this is a learned and wise age that we live in, and "infidelity" is said to abound, though we can hardly believe it. It is an age of progress, of general enlightenment, of penny encyclopedias and universal-diffusion-of-knowledge societies. People now-a-days, it is complacently intimated, have been operated upon for "the simples", and cut their eye-teeth a great deal sooner than in the days of our slow grandfathers and grandmothers. It is hinted that we have grown too big to wear the "old elo" which fitted very comfortably the intellectual stature of our fathers and mothers—a good enough sort of people in their way, but who, having commenced to live before the steamboat and locomotive started, have never yet been able to catch up with this go-ahead age of ours. What worth listening to could be expected from men who never heard of the "pure reason" or who, if they have heard of its discovery by Kant, are content to jog along with the same head they were born with? What better could we expect of such men than that they should believe in a religion which is more than eighteen centuries old, and which projects itself by type and shadow into the dark ages beyond?

Poor paternal ancestors of ours! What did ye know of Mæmmerism, with its super-lunar revelations? Would you, ye venerable but bigoted and deluded men, would you have been prepared to welcome the advent of a prophet like Joe Smith, or would your minds have been large enough to imbibe the mysteries in the Book of Mormon? You who could believe in "tables of stone" engraved with precepts like those comprised in the decalogue, and which Goethe, that great soul of the Fatherland, has found so blundering; you who could believe that such tables were received by Moses amid thunderings and lightnings and tempest, what did you know of wooden tables which can walk on one leg but can't sit still on four? Could you talk with the spirits of the mighty dead and hold a conversation with Bacon and Newton and Franklin at the rate of twenty-five cents per night? Did you have any "medium" through which to hold free intercourse with the spirit world? Ah! no; the age of illumination had not yet dawned. It remained for us of this nineteenth century to discard the myths of a credulous and infant age, and inaugurate in their stead the veracious predictions of Millerism, the pure morality of the "Latter-day Saints," and the new theophany of the Misses Fox. The millennium commenced when many tables began to run to and fro in the spirit world, and to give us glory as the knowledge of "spiritualism" increases among us.

Well, to drop a tone of *perijargon*, which ill befits the solemnity of our theme, what is the wonder that men, in their efforts to find something truer than the verities of Holy Writ, should give heed to "seducing spirits" until the oracles of inspiration seem blind and dumb? What wonder that Grim and Thaumium "can no more divine," when "the old Jew stars," as Mr. Carlyle calls Moses and David and Isaiah, have long since paled to the eye of some before the "new lights" of spiritualism? There are those among who profess to have outlived and outgrown the simple faith by which the elders gained a good report and by which they are said to have subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and escaped the edge of the sword. Theologians, like a Strauss and a Newman, essay to propound a "philosophy of religion," developed *ad intra*, and strip christianity of her miracles in order to array her in the rags and tatters of a polemical theology. Naturalists, like an Oken and the author of the "Vestiges of Creation," have sought to relegate the Creator to the outermost verge of time and space, if not actually to compliment Him out of the universe, as though, forsooth, the "creation and providence of worms and insects afford but a vulgar and degrading idea of the invisible Spirit." Men of science have sought to array the records of the "story book" unfolded by geology against the records of the Hebrew law-giver and historian.

Now, we are not among those who "tremble for the ark" at every development of German neology or at every thrust of the geologist's spade. The pusillanimous faith which starts in affright from an Egyptian mummy that is about to be unwrapped from its accrements by a polyglot who can read hieroglyphs "like a book," is too puny and sickly to deserve any efforts towards its confirmation; for if the decreed mummy, all written over with those terrible hieroglyphs, should turn out after all to be no what it was predicted—as, for instance, a sacred goss instead of a sacred virgin—yet still these craven disciples will be stricken with alarm by this same temerarious polyglot the very next time he comes forth from his retreat to startle the world with another cockling novelty. The "types of mankind" are said to be various, but it seems to us that these "weak brethren" must be the lowest of the species, if they deserve to be called *men* at all.

Those who have not faith strong enough to believe the doctrines and revelations of the Bible are generally found to have a credulity capacious enough to receive whatever else is monstrous and prodigious. Charles II, a monarch of "most blessed memory," but not exactly for the savor of his piety, remarked of a contemporary free-thinker, Dr. Vossius, he believe, that he was a gentleman who doubted of nothing in the world except the truth of the Scriptures. Voltaire was once in his life delighted to find, as he thought, or affected to think, the source from which the writers of the New Testament had stolen its history and morality. A Hindoo Shaster, older by cycles of ages than the books of the Bible profess to be, was brought to light and found to contain the substance of the Christian doctrine, only in grander outlines; but, alas for his short-lived triumph, it turned out that this very "Sacred Shaster" had been forged from the Scriptures by a fervid son of Loyola who interpreted a little too freely the *margin of amen* *omnibus*, and who, we suppose, thought the

proved that man had inhabited the earth long before the period assigned to his creation by revelation, until, on a closer inspection and when the dust had been brushed off it, it appeared from an inscription on the dial itself that it had been built during the reigns of a Roman emperor.

These facts clearly prove that if the books of the Bible had been accidentally found in some forgotten corner, and had borne the name of Plato, or Aristotle, or Seneca as their author, they might have stood some chance with the world's pundits, sages, and philosophers; but, coming to us as they do with the imprint of Heaven, and teaching a morality pure as the source from which it emanates, and speaking with authority as never man spoke, they have provoked a hostility and encountered an opposition which could not have been greater or better deserved if, instead of bringing peace to earth and good-will among men, they had come to vex and curse the race.

In modern times it has become the fashion to repudiate what are called the "objective facts" of Holy Writ, as distinguished from its "subjective spirit." There are those who profess to be deeply penetrated by a profound sense of the latter, while they scout the literalities and materialities of the former. They explore a historical gospel for the sake of developing, from the depths of their own consciousness, a more symmetrical and philosophical creed—one more in harmony, as they think, with the ideal of consummate excellence. These men of transcendent intellect are perpetually talking about the "living soul in man; with them it is, 'at first, soul; and second, soul; and evermore, soul.' They make a mighty power over such bits of speech as "unbelievabilities," "extinct traditions," "worn-out symbolisms, reminiscences, and simulations," &c. On the other hand, they admire hugely such high-sounding leucisms as "the supreme silesias," "the world spirit," "the destinies," and "immensities," and "eternities," and such like. They say, "more in sorrow than in anger" they would have us believe, "Adieu, O church! thy road is that way, mine is this; in God's name, adieu!" They have no fancy, they tell us, for "stealing into Heaven by stinking, astrich like, (a favorite comparison of Carlyle's), their heads into fallacies on earth."

Now, we know not how such grandiloquies sound to our readers, but they strike us as vastly amusing, even when they make us "stare and gasp;" and we suspect that Carlyle himself laughs like the gods in Homer over the philosophical nimbly-pamby of the small fry of writers who have been spanned by this great leveller of literature, the "benehemoth biggest bono" of the modern literary world. Or perhaps, as Mr. Rogers intimates, he may have become ashamed of that ragged regiment of most shallow thinkers and obscure writers and talkers, whose parrot-like repetition of his stereotyped phraseology, mingled with some barbaous effusion of half-Anglicised German, threatens to form as odious a cant as ever polluted the stream of thought or disfigured the purity of language. "As in Byron's day," he adds, "there were thousands to whom the world was a 'blank' at twenty or thereabouts, and of whose 'dark imaginations,' as Macaulay says, the waste was prodigious, so now there are hundreds of dilettanti pantheists, mystics, and skeptics, to whom every thing is a 'sham,' an 'unreality,' who tell us that the world stands in need of a 'great prophet,' a 'seer,' a 'true prophet,' a 'large soul,' a 'god-like soul,' who shall dive into the 'depths of the human consciousness,' and whose 'utterances' shall rouse the human mind from the 'cheats and frauds' which have hitherto every where practised on its simplicity. They tell us, in relation to philosophy, religion, and especially in relation to christianity, that all that has been believed by mankind has been believed only on 'empirical' grounds, and that the old answers to difficulties will do no longer. They shake their heads at such men as Clarke, Paley, Butler, and declare that such arguments as theirs will not satisfy them."

We respect a sincere and profound conviction wherever we meet with it; but for vague and dreamy speculations, we love to float in the hazy atmosphere of the 'cloud-land,' as they call it, of a 'poetic philosophy,' we have no great admiration or reverence. We could pity them perhaps for the 'aching void' which they complain so much about as it was a 'void' in the same place as Cowper's, in the heart instead of the head. They who have sought to destroy all reverence for the Holy Book by giving to such reverence "the ill-sounding name of *bibliolatriy*" must not complain if, after bartering away the comfort of faith, they have failed to receive in exchange the certainty of knowledge. Having put out an eye of the soul they should not be surprised to find their understandings darkened. If, with their hands full of truths, they have, contrary to the teaching of Fontenelle, relaxed their grasp and let them slip one by one at shadows, they should not wonder to find themselves empty-handed; they should have known that the well in which religious truth lies hid at the bottom is deep, and that man has a very short time to draw with.

In the work before us the phases of modern infidelity are considered under the six aspects of *Atheism, Pantheism, Naturalism, Spiritualism, Indifferentism, and Formalism*, and the special causes of infidelity are enumerated under the heads of *Speculative Philosophy, Social Dissection, the Corruptions of Christianity, Religious Intolerance, and Division of the Church*; while the agencies it employs for its dissemination are said to be the *Press, the Clubs, the Schools, and the Pulpit*. This chapter of contents will enable our readers to judge of the aim and scope of Mr. Pearson's volume, which has already had a wide currency in this country and in Europe. We need scarcely remark that Mr. Pearson writes from an "evangelical" and a Protestant stand-point, a circumstance which may render unpleasant to a few of our readers the chapters on *Spiritualism* and the *Corruptions of Christianity*. He upholds "the broad banner of Athanasius," a banner too "broad" for some, and yet, as held by Mr. Pearson, not "broad" enough for all who can see the "Creed of the Apostles."

It may be asked why this discussion of theology evidenced in the columns of a political journal? What has the politician or republican to do with abstract dogmas in the religious world? We answer, much every way. It was the infidel and materialistic philosophy of Hobbes that was quoted with fervor and approbation amid the reeking abominations of the Court of Charles II. in England, and it was the infidel and sensational philosophy of a D'Holbach and Voltaire which ushered in the "Reign of Terror" in France. They were atheists who exclaimed at Arras around the death-cart which was tracking its way in blood from the guillotine to the revolutionary *Poter's* Pavois, "We can do what we please; there is no God!" *Nous pouvons faire ce que nous voulons; il n'y a pas de Dieu!* They were not Christians who made of France an *atoll*-land during that fearful period, and history will seldom teach one of her most impressive lessons if she does not evince "the incompatibility of skeptical principles with the existence of society."

Gibbon, in speaking of the paganism of ancient Rome, says: "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosophers as equally false, and by the magistrate as equally useful." It is Polybius who has observed that if all men were philosophers we might dispense with religion. Upon which *Vico* remarks that he might with more propriety have said that without religion of some kind there could be no well-organized State nor any civilization, and so, of course, no philosophers. "Do you not recollect," said Socrates in his celebrated argument with the skeptic Aristodemus, "that the oldest and wisest of human things, states, and nations are the most reverent towards the gods, and that the most intelligent ages are the most worshipful of the gods?" Applying these considerations to christianity and its relations to modern progress and civilization, we are entitled to say either this civilization and advance in knowledge are due to christianity, else the states, and nations are the most reverent towards the gods, and that the most intelligent ages are the most worshipful of the gods!" Applying these considerations to christianity and its relations to modern progress and civilization, we are entitled to say either this civilization and advance in knowledge are due to christianity, else the states, and nations are the most reverent towards the gods, and that the most intelligent ages are the most worshipful of the gods!" 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By the President of the United States of America.
A PROCLAMATION.

Whereas a Convention between the United States of America and the Kingdom of Bavaria was concluded and signed at London, by their respective Plenipotentiaries, on the twelfth day of September, one thousand eight hundred and fifty-three; which Convention, being in the English and German languages, [the English only is here copied,] is word for word as follows :

Convention for the mutual extradition of fugitives from justice, in certain cases, concluded between the Government of the United States, on the one part, and the Kingdom of Bavaria on the other.

The United States of America and his Majesty the King of Bavaria, actuated by an equal desire to further the administration of justice and to prevent the commission of crimes in their respective countries, taking into consideration that the increased means of communication between Europe and America facilitate the escape of offenders, and that, consequently, provision ought to be made in order that the ends of justice may be better secured, have determined to conclude an arrangement designed to regulate the course to be observed in all cases with reference to the extradition of such individuals as, having committed any of the offences hereafter enumerated in one country, shall have taken refuge within the territories of the other. The following articles shall be binding, however, not allowing the Bavarian Government to surrender their own subjects for trial before a foreign court of justice, a strict reciprocity requires that the Government of the United States shall be held equally free from any obligation to surrender citizens of the United States.

The President of the United States, James Buchanan, Envoy Extraordinary and Minister Plenipotentiary of the United States at the Court of the United Kingdom of Great Britain and Ireland ;

For his Majesty the King of Bavaria, Augustus Baron de Cetto, his Excellency's Ambassador, Envoy Extraordinary and Minister Plenipotentiary at the Court of her Majesty the Queen of the United Kingdom of Great Britain and Ireland, knight commander of the order for merit of the Bavarian Crown and of the order for merit of St. Michael, knight grand cross of the royal Grecian order of our Saviour ;

Who, after reciprocal communication of their respective full powers, found in good and due form, have agreed to the following articles :

ARTICLE I.

The Government of the United States and the Bavarian Government promise and engage, upon mutual requisitions by them or their ministers, officers, or authorities respectively made, to deliver up to justice all persons who, being charged with the crime of murder, or assault with intent to murder, or robbery, or arson, or robbery, or forgery, or the utterance of forged papers, or the fabrication or circulation of counterfeit money, whether coin or paper money, or the embezzlement of public moneys committed within the jurisdiction of either party, shall seek an asylum or shall be found within the territories of the one Government shall have power, issued upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his apprehension and commitment for trial if the crime or offence had there been committed; and the respective judges and other magistrates of the one Government shall have power, in such jurisdiction, and authority, upon complaint made under oath, to issue a warrant for the apprehension of the fugitive or person so charged, that he may be brought before such judges or other magistrates respectively, to the end that the evidence of criminality may be heard and considered, and if, on such hearing, the evidence be deemed sufficient to justify the charges, he shall be only be detained until the judges or magistrates to certify the same to the proper executive authority, that a warrant may issue for the surrender of such fugitive.

The expense of such apprehension and delivery shall be borne and defrayed by the party who makes the requisition and receives the fugitive.

ARTICLE II.

The stipulations of this Convention shall be applied to any other States of the German Confederation which may hereafter declare its accession thereto.

ARTICLE III.

None of the contracting parties shall be bound to deliver up its own citizens or subjects under the stipulations of this Convention.

ARTICLE IV.

Whenever any person accused of any of the crimes enumerated in this Convention shall have been committed a refugee in the territories of the State where he has sought an asylum or shall be found, such person shall not be delivered up under the stipulations of this Convention until he shall have been tried and shall have received the punishment due to such new crime, or shall have been acquitted thereof.

ARTICLE V.

The present Convention shall continue in force until the first of January, one thousand eight hundred and fifty-eight; and if neither party shall have given to the other six months previous notice of its intention then to terminate the same, it shall further remain in force until the expiration of the said term, and the contracting parties shall have given notice to the other of such intention; each of the high contracting parties reserving to itself the right of giving such notice to the other at any time after the expiration of the said first day of January, one thousand eight hundred and fifty-eight.

ARTICLE VI.

The present Convention shall be ratified by the President, by and with the advice and consent of the Senate of the United States, and by the Government of Bavaria; and the ratifications shall be exchanged in London within fifteen months from the date hereof, or sooner if possible.

In faith whereof the respective plenipotentiaries have signed this Convention and have hereunto affixed their seals.

Done in duplicate in London the twelfth day of September, one thousand eight hundred and fifty-three, and the seventy-eighth year of the independence of the United States.

JAMES BUCHANAN, [L. S.]
AUG. DE CETTO, [L. S.]

And whereas the said Convention has been duly ratified on both parts, and the respective ratifications of the same were exchanged at London on the first instant by James Buchanan, Envoy Extraordinary and Minister Plenipotentiary of the United States, and Augustus Baron de Cetto, Envoy Extraordinary and Minister Plenipotentiary of his Majesty the King of Bavaria at the Court of the United Kingdom of Great Britain and Ireland, on the part of their respective Governments :

Now, therefore, be it known that I, FRANKLIN PIERCE, President of the United States of America, have caused the said Convention to be made public, to the end that the same, and every clause and article thereof, may be observed and fulfilled with good faith by the United States and the citizens thereof.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this eighteenth day of November, in the year of our Lord one thousand [L. S.] eight hundred and fifty-four, and of the independence of the United States of America the seventy-ninth.

FRANKLIN PIERCE.

By the President :

W. L. MARCY, Secretary of State.

PURSUANT TO RESOLUTION—The civil authorities of Williamstown, Massachusetts, are about to make a salutary example of the authors in the disgraceful riot in that city on election day. The Coroner's Jury has brought in a verdict of murder against twenty-three persons whose names have been ascertained as engaged in the murder of William H. Harrison ; and a like verdict against twenty-two others for the same offence. The regular respect to opinions, the principals in the murders have escaped, but the accessories have been secured.

SECRETS OR HAPPENINGS.—A susceptibility to delicate sensations, a sense of the meanness and exquisite delicacy of manner and thought, constituting the minds of its possessors, the deepest under current of life, the felt and treasured but unseen and inexpressible richness of affection. It is rarely found in the characters of men, but it out-weighs, when it is, all grosser qualities. There are many who waste and lose affection by carelessness and unconsciously neglecting to not a plant to grow untended ; this breath of rude indifference or rude touch may destroy forever its delicate texture. There is a daily attention to the slight courtesies of life which can alone preserve the first freshness of passion. The easy surrender of pleasure ; the earnest cheerfulness and readiness to sacrifice ; the constant respect to opinions ; the polite abstinence from personal topics in the company of others ; unwavering attention to his and her

GLORVINA.

"Why is your Ladyship's France, long since announced as about to issue from the press, still withheld from the eagerly-expectant world?"

A literary friend in Paris had given me a letter of introduction to Lady MORGAN, and I called to present it after I had been a day or two in Dublin, and took my seat in her boudoir, after the usual preliminaries of courtesy, with some such remark as the above.

The right key was touched, and the vanity, or more properly the pride, of authorship responded. Beauty was not there to reward me with her smile, nor was there the graceful attempt to conceal the pleasurable emotion my compliment occasioned. The lips hastened to convey the satisfaction the eyes had already indicated, and the countenance grew bright with intellectual animation, as the expressive and as engaging as the blush which well-timed flattery brings to the cheek of conscious loveliness. Then, too, it was well deserved, and the party on whom it was conferred had reason to believe me sincere. I was young of an age when poetry and romance were not, as now, matters of light concern to me; and those were days in which productions of merit, in either of these departments, came "like angel visits, few and far between;"—

"Like angel visits, few and far between;"—

days long since gone by, when authors were rare and wondered at, and the announcement of a new novel or poem held expectation on tiptoe; when the *dit* of her ladyship,

"But one Sydney Owenson and one Tommy Moore, had I proceeded from other lips than her own, would have met response and approval from a numerous and intelligent class of readers, who revelled in her romance while they affected to ridicule it.

"Ah! Mr. B.," was her ladyship's animated reply, "the world, indeed; but then you Americans are so kind; so apt at agreeable compliment. They tell me too," she added, "that my works appear almost as soon in your country as in our own, and are read"—

"With at least equal delight, my lady," I hastened to interpolate.

My fortune was made in this quarter, and an invitation to a small party at Lady M.'s for that evening was the commencement of practical acknowledgment of a word spoken in season.

The party was not numerous, nor was it what the fashionable world would consider brilliant. Lady Morgan's establishment was small and its appointments on a moderate scale. She owed little to birth or fortune; and her title, derived from her husband, Sir Charles Morgan, brought with it neither distinction nor emolument. It was a compliment bestowed on him by the Marquis of Abercorn, in whose family he had been engaged as tutor while his lordship was Viceroy of Ireland, and who had dubbed him a knight of St. Patrick when they separated. But the evening passed off delightfully. Among the guests were some rising stars, just beginning to shed their lustre on the hemisphere of talent. Phillips—who had become conspicuous for exuberance in Irish rhetoric, adding "another hue to the rainbow," whose eulogy on Washington, tribute to Napoleon, and other productions of this stamp had many admirers among the lovers of orate eloquence, though they have long since been consigned to the rostrum of the schoolboy—was present, but evidently declining from his zenith, too soon attained, to make room for a Mr. North, pointed out to me as his superior in genius and promise. Both, however, were charming men, and only endeavored on this occasion to rival each other in promoting the pleasures of the evening, to which other luminaries of lesser magnitude contributed their brilliancy.

But our hostess and her sister, Lady Clarke, whose husband (Sir Arthur) also owed his title to the vice-regal accolade, were the divinities of this social temple; and, despite some little conceits at which the *precieux* might have smiled or the stately demurred, were evidently regarded by their worshippers with pride and affection; and the outsider, myself, willingly united in admiration of exertions in which talent, wit, and animation, though mixed with innocent eccentricity, could not fail of entertainment.

Lady Morgan was not tall, and might have been pretty but for a little too much of health in figure and complexion and a cast in one of her dark eyes, which had its usual effect of impairing the expression of both, though, without this blemish, they would have been lively and agreeable. She fitted from guest to guest, distributing amusing trifles where graver subjects would have been out of place; while her sister, a *Bonnie*, in whom the genius of merriment prevailed, sparkling from her laughter-joyous eyes and irradiating features, ever sufficiently in repose to admit of description, perched at the piano, regaling us with music and songs of Irish character and humor, as if intent

"To send the soul upon a jig to heaven."

There was about Lady M., as she then appeared, none of the personal characteristics of Glorvina and few of the moral. Had she drawn from self in any of the portraits of her heroines, that of the Duchess of Belmont, in her novel of O'Donnell, would have been more like the original, more truthful in resemblance than the "Wild Irish Girl," which Lady Clarke might have looked, but was too full of enjoyment to have personated; for, be it remembered, the wild in that instance applied rather to the condition and circumstances than to the disposition and deportment of the heroine. There was nothing of the reticence about Lady M.; nothing retiring; nothing of such timidity or reserve as seclusion from the world is apt to impose on the neophyte unaccustomed to its forms. *Un peu trop maniere*, she has been accused of affectation, and not without reason; but then we should distinguish between that which is occasional and venial in genius and its constant and intolerable display in frivolity. There are women in whom there is just enough of it to be charming, but it is something more than the flimsy artifice of a miss in her teens or of the Lydia Langshuf of the season, in both of whom its display is rather corporeal than sentimental. The heart, the mind, and the sensibilities are frequently engaged in the playful coquetry, and the loves and graces take part in the delicate finesse with which accomplished beauty spreads her toils. Language without inanity, emotion without effort, fanciful illusions, agreeable conceits, and woman's pure imaginings are in this alliance, and I envy not him who could be insensible to its influence or quarrel with its lovely inconsistencies. They offend no virtue and violate no rule but such as art has invented as a restraint on nature; a prudery contrived

"Mar the charms it could not hide."

Such were not precisely the *egarements* of sentiment and manner in Lady Morgan, for she'd had become rather habitual than impulsive, but such they might have been and doubtless were when embodied by her in her charming fiction of Glorvina, when, as with most, "to exist is to be happy; when the rapid pulse beats wildly with the vague delight that fills the careless heart; and when it may be truly said that nothing is but what is not!"—a period of life thus fancifully described by herself, and which she had passed when I saw her, though not then advanced in years, so brief it is transitory and rapturous duration.

In the morning Sir Arthur Clarke called on me, at the request of Lady Morgan, to offer his services as clericone in showing me the lions of Dublin, and we commenced our investigations with the bank, in which he held the office of physician. I smiled at this announcement and was tempted to be witty on the occasion, but then I had just parted with the young Earl of Belfast, who was clerk of the kitchen to his royal highness the Prince of Wales, and felt therefore less surprise at this incongruity. Sir Arthur was polite and companionable, and faithfully fulfilled her ladyship's kind intentions of rendering Dublin attractive to me by introducing me to much that was remarkable and many who were agreeable in that magnificent and hospitable metropolis.

What a wonderful faculty is this of remembrance, and how may conjecture its agency as an instrument of reward or punishment hereafter, when action shall be

at our command; when memory should wave her crest and conjure from the past images obscured but not obliterated by the table of the ages; when the passions, desires, intentions, and transactions of a life? If to feeble pen be given the power to overleap a lifetime and to bring before me persons and events so little in accordance with my actual condition as to make me almost doubt my own identity, and that merely to employ an idle hour what may not be the capacity of its motive, though, hereafter, when its expanse and future no longer furnish materials for its exercise or diversion, and it is just because the ailment of our pleasures and our pains? There something startling in the idea of a resolution of all our moral faculties into one, and that one to be the minister of our woe or joy, not for a season, but for eternity; and yet we regard memory rather as an occasional companion than as an associate who is to be our friend or foe forever. We close our senses to her admonitions now, to step them in forgetfulness when she threatens to be intrusive, or we welcome her with smiles when she brings flowers from the lost paradise of youth to regale with their fragrance the blunted susceptibilities of age. Such, however, as this last, through the merciful dispensation of Providence who permits no evil without its attendant alleviation, is most frequently her blessed vocation on earth for, unless bound by conscience to some absorbing and harrowing reminiscence, here's a generous power, the loves to combine with fancy and fill the mind with pleasurable images, with reflections in which innocence had part and intention been too pure to be faithfully represented by practice. For myself, I dearly love this benign exercise of her temporal potency, and often yield myself to it so entirely as to forget that my indulgence may not be equally agreeable to others, to whom the incidents without the emotions it recalls may be deficient in what constitutes to me their principal attractiveness. But the desire to amuse is in itself a merit, when connected with nothing from which delicacy should shrink or refinement take offence; and therefore, although it is beyond my ability or my endeavor to lay down such rules as may make memory an abiding comfort hereafter, I venture to hope such employment of her powers as has beguiled my own solitude will not entirely have failed of gratification in the present to others. W. B. CHURCH, ELLENDALE, VA.

DEFEAT OF SEBASTOPOL.

Sebastopol is not defended on the side of the attack by regular works. The southern side being lined with inaccessible rocks, the engineers charged with fortifying Sebastopol never dreamt of the possibility of a landing in that direction. There is consequently no *escante continuo*, properly speaking. The town, however, is protected on that side by a crenellated wall, with a ditch and some advanced earthworks hastily thrown up, and which the garrison has actively labored to complete since the bold manœuvre by which, after the battle of the Alma the Allied troops moved from the north to the south of the place. At some distance in front of those works stands three large towers, faced with masonry, communicating together by works provided with bastions, forming a kind of imperfect half moon.

The portion of the city thus attacked by the Allied army contains the barracks and the prison, situate at its highest point. To the east is the harbor, and beyond it the quarter inhabited by the seamen, against which the English attack is particularly directed. To the west are a cemetery and the lazaretto, opposite the French line of attack. The three towers are in advance of those positions, and it is on them the fire of our batteries must first be brought to bear. The line of circumvallation forms a sort of semicircle, the left of which rests on the bay of Chersonesus. The right extends to the river Tchernaya, in advance of the road by which the army marched upon Biskupia when it turned the city. Independently of the half-moon formed by the towers, the French army will have to silence the forts of Alexander and the Quarantine, erected for the defence of the place on the sea-side. They, however, also protect the south, and it will be necessary to silence their fire.—*London paper.*

THE U. S. STEAMSHIP MASSACHUSETTS.

We have already given a brief account of the disaster to the United States steamship Massachusetts, which sailed from Rio on the 21st of September with the U. S. ship-of-war Decatur, and encountered a terrible gale on the following day. A letter in the Portsmouth Globe, dated on board at Rio, on the 24th, says:

"We had a fine wind and kept in company with the Decatur that day and night. The next morning it commenced to blow with a heavy sea, with some little rain. When the commander deemed it necessary to shorten sail to the shortest sail possible. At 2.30 she was very near thrown on her beam's end. She remained down for a moment, when she was righted, but with some little loss of cargo. By this time the deck, carrying with it the mizen topmast and the lee bulwarks. They then cut the mast adrift, and while doing so it got under the ship, which I presume it has very near thumped under the keel. It was a great relief, but only for a moment, for another sea struck her, which carried away the mizenmast about two feet from the deck, carrying the binnacle, lee quarter boat, bulwarks, and the keel, with it. The vessel was then in a very bad way, she was running before the wind and rolling so that it was utterly impossible to stand. However, by severe labor we cleared the deck so that we could get aloft the deck. But it took us some time to get up, and in doing so I thought she would capsize, and I believe she would have done so, but for the engines. They worked admirably, and were got in operation in an hour and fifteen minutes after the accident. As then commenced to rain, the minute gun for the Decatur, as she was seen fifteen minutes before the masts were carried away; but it rained so hard I presume she did not see or hear. That night we kept her head to the wind and stemmed her full power, which forced us ahead at the rate of one, two, and three knots, as the wind increased. At daylight on the morning she still continued to pitch badly. We saw a barque before the wind. We fired a signal gun, but she kept on sending. As the wind decreased, but we were laboring under great fear for the foremast, which vibrated like a pendulum; but the engines continued to work well, so we put all our reliance in them, although the boilers had commenced to leak. At 10 o'clock we started to tack again, and in doing so I thought she would capsize, and I believe she would have done so, but for the engines. They worked admirably, and were got in operation in an hour and fifteen minutes after the accident. As then commenced to rain, the minute gun for the Decatur, as she was seen fifteen minutes before the masts were carried away; but it rained so hard I presume she did not see or hear. That night we kept her head to the wind and stemmed her full power, which forced us ahead at the rate of one, two, and three knots, as the wind increased. At daylight on the morning she still continued to pitch badly. We saw a barque before the wind. We fired a signal gun, but she kept on sending. 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Measures. Irons: If memory serves the writer, so months since I addressed the National Intelligence relation to "the crisis," financially and commercial. These matters looked quite blue enough then, but they look decidedly black, and if Congress do not promptly take up the crisis question who live by trade may find themselves in a very "bad box" before the "1st of March." The remedy is very simple. We have imported too much far beyond the requirements of the country—and we have also exported too much; not exported too much in the form of breadstuffs, provisions, cotton, rice, &c., for such exports contribute to our wealth, but we have exported what we most needed to prevent the existing deplorable state of things, viz. too much gold. When the Secretary of the Treasury sends his report to Congress he may probably congratulate our people that he has looked up about thirty millions in gold; and this is well so far. But may he not forget to tell them how unfortunate it was that about thirty millions of gold had been exported to England and the Continent since the first of January last? It is to be hoped that the Secretary, coming as he does from a generous soil, will go the "entire avine," and warn us against excessive importations and over-trading, in order that before he hands the Treasury seals to his successor all men of business may have assurance that (as far as they can be helped) from his future Administrations will shape the revenue laws of the country to prevent the great balance-sheet from being against us. If it had been in our favor during 1854 large exports of our California gold would have been made to contribute to the wealth of Europe and assist in conducting foreign wars; but the aforesaid thirty millions in the hard would have been diffused among the people of this country, and the chances are nineteen out of twenty that we should have had no commercial or financial crisis at all. Is there sense in digging gold in California to be sent to New York to be put in ship-shape for export to Europe? But the subject is too plain to discuss.

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HONOLULU, OAHU, SANDWICH ISLANDS
SEPTEMBER 16,

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